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Why we oppose Bill C-7

by AFN National Chief Matthew Coon Come

Ottawa - First Nations across the country are shocked and dismayed by the extraordinary attack on our people and our leadership launched by the Minister of Indian Affairs in a press statement issued this month.

Our opposition to the Governance Act (Bill C-7) is based on a genuine and principled concern for our rights and for the future of First Nations citizens in Canada. To us, this is not a personal matter between our people and the Minister, though he seems to feel it is a personal issue. Opposing and dismissing legitimate dissent by our people is not democratic.

Let us be clear why we oppose Bill C-7. Bill C-7 does not replace the Indian Act but instead puts it up with more rules and regulations unilaterally designed by federal bureaucrats, to be imposed on our communities. It infringes on our constitutionally-recognized and protected rights by imposing "one-size-fits-all" codes and criteria on our governments, rather than using the freedom to work with our citizens to create systems that truly reflect our culture and values.

The Indian Act has been the source of many legal and financial liabilities for the federal government. Bill C-7 is nothing less than an attempt to off-load these liabilities onto First Nations cloaked in the language of "accountability" and "governance".

Rather than reduce the Minister's authority, it actually reinforces his authority and in fact gives the Minister new authorities, such as making the Minister registrar of our by-laws.

This is not a path forward, which is all we are asking. This is a path back to colonialism, a repeat of the very process used to establish the original Indian Act. Not only is this morally and legally wrong, it simply has never worked. Why repeat the mistakes of the past when we could work together and move into a new era?

Our people support the leadership as witnessed by marches involving thousands of our grassroots citizens in Kenora, Winnipeg, Ottawa and Toronto, to

name but a few. In all, tens of thousands of our people have protested and made statements against this Bill. If the Minister is maintaining that all these people were coerced by the leadership then he is seriously insulting the intelligence and credibility of our citizens.

Equally important, it has become clear over the last few weeks and days that it is not only First Nations that oppose this legislation. The Canadian Bar Association, Canada's Auditor General, the Canadian Race Relations Foundation, Ecumenical Church leaders, the authors of the Harvard Study on Sovereignty and Nation Building and the front-runner in the Liberal leadership race have all spoken against the Bill. During the recent Standing Committee on Aboriginal Affairs roadshow, 201 presenters appeared. 191 spoke against the legislation. 10 spoke for it, some

of whom were Department of Indian Affairs officials.

Few people took part in the Minister's consultations and those who did spoke against the initiative or wanted to speak to the real priorities: housing, jobs, education, the Treaties and real governance. The AFN eventually withdrew from consultations - but allowed any of our people or organizations to take part - because we did not want to be consulted on a done deal. Let's go to the table with an open agenda and work in a spirit of partnership and cooperation.

First Nations oppose Bill C-7. But we do not - as the Minister claims - oppose change. We want change more than anyone. We have to live in our communities and work under the onerous burdens of the Indian Act. We have proposed a number of ideas to deal with accountability, but we do not want to see millions of taxpayers dollars wasted on an accounting exercise that does not result in viable and thriving First Nations citizens and communities.

We all agree that change is needed and that the Indian Act is the problem. So why is the Minister insisting it's in our best interests to entrench the status quo? The personal attacks on our people and leaders reveals a desperation brought on by the crumbling façade of "support" for the Minister's legislation that all Canadians have witnessed over the last few days.

We extend our hand - as we have throughout this process - to work in real partnership and real cooperation on a process that addresses all our priorities and respects the Treaties, Aboriginal rights and, most important of all, respects First Nations peoples.



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Caravan protests governance act

by John Copley

Late last month federal Indian Affairs Minister Robert Nault let it slip that he thought protests by disgruntled First Nations were becoming little more than an annoyance, when he said that politicians were almost "immune" to such action by Natives. He's also said on several occasions that most of the complaining was coming from a few Chiefs interested in little more than retaining their power in the community. But Native leaders across Canada put a quick end to that myth when they joined three separate Caravans of buses loaded with Governance Act protesters and began their trek to Ottawa on April 25 to protest Nault's new Governance Act and to let Canadians know that government might be about to call one bluff too many.

As the Caravans traveled from their starting points in British Columbia, New Brunswick and southern Ontario and moved their way towards the nation's capital, they were joined by their First Nations groups and their supporters from Quebec, Manitoba, Saskatchewan and Alberta.

"Our people are converging on Ottawa to make sure our position is known and our voices are heard," said National Grand Chief Matthew Coon Come, as the Caravans made their way to their destination. "We are saying 'no' to the Minister of Indian Affairs' legislation and 'yes' to First Nations rights. We are saying 'no' to the spectre of colonialism and 'yes' to the spirit of partnership embraced in our treaties and in Canada's Constitution."

Chief Stewart Phillip, President of the Union of British Columbia Indian Chiefs, led the Caravan that began in Vancouver on April 22. He called the effort, "a tremendous show of First Nations solidarity in support of our rights and our future." As the B.C. Caravan began its trek eastward, Chief Stewart predicted "an exhilarating week as we gather with our friends and supporters to call for an end to the Indian Act and the beginning of a new era."

His predictions were well-founded; the trip garnered interest and created public awareness and friends and supporters, both old and new, some expected, some not, sur-

faced in numbers. Just days after the Caravan protest ended it even appeared that Paul Martin, who is seeking to take the helm of the Liberal leadership, has come to realize that history is about to take another course. During the first Liberal leadership debate he told the country that he does not endorse Nault's Governance Act plans and that were he in power, it would never pass into legislation the way it is written now. He said he agrees with critics who say more



input is needed by Aboriginal Canadians.

Indian Affairs Minister Robert Nault appears unaffected by all the criticism he's taken over the new Act and even after comments by several Liberal colleagues and members of the Quebecois, NDP and Alliance Parties, steadfastly maintains that government can't make progress "by bucking off every time someone disapproves."

As the B.C. Caravan made its way toward the nation's capital and followed its Coquihalla Highway route through Kamloops, Kelowna and Merritt, before joining with other participants in Salmon Arm, they were welcomed by waving pedestrians, sounds of honking horns and thumbs-up gestures from passing traffic. Following the TransCanada Highway to Calgary and Regina the caravan finally arrived at the Saskatchewan/Manitoba border, where the group was met by a contingent of representatives of the Assembly of Manitoba Chiefs, who then led them into Winnipeg.

On April 28, the day before the final Caravan bus was to arrive in Ottawa, more than 1,800 protesters, including scores of First Nation Chiefs from across the country, gath-

ered on Parliament Hill to express their displeasure and make it clear that they are not about to be swallowed up in yet another government attempt to stifle the progress of Canada's Indigenous peoples.

Treaty 3 Grand Chief Leon Jourdain, who met and joined with Chief Stewart's Caravan in Kenora, Ontario, before continuing on to Ottawa, told the capital city crowd that he was "very concerned about the potential for violence," that was being created by government's insistence at introducing new legislation that will have a major impact on Aboriginal Canadians, who in turn have had virtually no say and no input into the proposed Act.

Grand Chief Dennis White Bird, leader of the Assembly of Manitoba Chiefs, told the growing crowd that Aboriginal Canadians, "must remain peaceful, as much as we can," before issuing a veiled but unmistakable warning of what might happen if Parliament notifies Nault's plans to implement into law the impending Governance Act. Telling those at the protest rally that spirited and impassioned speeches might not be enough to change government resolve, Chief White Bird reiterated the statements of many of Canada's Chiefs when he said that, "if necessary we will mobilize our people, make no mistake about it. If we have to make every effort to enrage the economy of this country, then we will."

Grand Chief White Bird, dressed in buckskin clothing and the traditional regalia of his position, said confrontation was not the first choice of First Nations people, but warned that "enough is enough" when it comes to tolerating government policy detrimental to the well being of Native Canadians.

Grand Chief Jourdain, whose Treaty 3 region covers more than 25 Aboriginal communities, including the 20,000-strong Anishinabe in Minister Nault's Kenora-Rainy River Riding, agreed with the statement that enough is enough. He's calling on the youth to step forward.

"We have tried everything," said Chief Jourdain, desperate for positive changes. "We will mobilize our youth to take it to the next level."

Native leaders, said Chief Jourdain, must consider launching a systematic take-over of Indian Affairs offices across the country. He says for more than a year protests and peaceful marches have fallen on the deaf ears of government and there's little time left to resolve the important issues on the table peacefully.

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Saskatoon police force - or farce?

by John Copley

Shoddy investigations, no response to 911 emergency calls, traipsing over important forensic evidence and more, so much more in fact that not even a 12-man RCMP task force, supplemented with one of the best forensic labs on the continent and extra manpower when necessary called, could unravel the truth or bring any conclusive evidence forward to shed some real light on a succession of tragic deaths that have plagued the City of Saskatoon, Saskatchewan, for more than a decade.

To confuse matters even more the province's former justice minister, Lloyd Axworthy, called an end to the on-going investigations into the deaths of several Aboriginal men, three of whom appear to have died as a result of exposure to extreme weather conditions, and at least two who apparently succumbed within hours of being picked up by Saskatoon police.

Leaders of the Federation of Saskatchewan Indian Nations, have continued to demand that the investigations continue. Just last month, Saskatchewan's current Minister of Justice, Eric Cline, told media he could see no distinction between the words "ongoing" investigation and "further" investigation and insisted that the RCMP would be pursuing the matter. It appears that is not the case. RCMP Media Relations

Officer, Heather Russell, told *Alberta Native News* in a May 13 interview from her office in Regina that the investigation has concluded, at least for now, and that task force members involved in the investigation have returned to their regular duties. She did confirm that an inquiry into the death of Neil Stonechild, the first of several Native men to die (Nov. 1996) from exposure to freezing weather conditions, would begin in September. No date has been set.

The RCMP task force was launched in the early part of 2000, shortly after another Aboriginal man, Darrell Knight, complained that he'd been driven to the outskirts of Saskatoon by two city police officers who took his coat, and then banged his head and face into their cruiser door as they threw him out in minus 20 degree weather and told him to walk home. He was lucky, he made it. But in the years between the Stonechild incident and the Knight incident several other Native men were found dead from exposure, their scantily clad bodies laying on the side of the road, just outside Saskatoon limits.

Knight's two attackers, Dan Hitchen and Ken Munson, were fired from the Saskatoon police force, charged and convicted of unlawful confinement, and sentenced to jail. They failed in their appeal attempt and are currently serving their eight-month sentences.

Questions surrounding the death of another Aboriginal man, Lawrence Wegner, like those in the case of yet another Native man, Rodney Naistus, have not yet been answered. The frozen bodies of the two men, both of whom died of exposure to the elements, were found in the same immediate vicinity where Darrell Knight said he was dropped off and told to walk home.

Two long-time Saskatoon police officers, 43 year old Larry Hartwig, who has 17 years on the force and Constable Bradley Senger, 39, who's been on the job for the last 14 years, say they were both told that they were suspects in Stonechild's death when the RCMP task force began investigating that and other suspicious deaths in 2000. They've submitted affidavits requesting standing at the upcoming September inquiry and funding for legal expenses, saying they



CHRISTOPHER, HARVEY, CHAMBAUD, 2000

were each questioned about a dozen times by RCMP members seeking answers in Stonechild's death.

Inquests were ordered to determine the exact cause of death in the cases of Naistus, Wegner and another man, Lloyd Dustyhorn, but no charges have been laid and no evidence has surfaced to indicate that these incidents, and that of Neil Stonechild, are related or even connected. The public inquiry into Stonechild's death, who was just 17 years old when he was found frozen in the snow, is much broader in scope than the inquests held for the other victims and a decision on the matter isn't expected to be announced before next spring.

A series of bad decisions and errors, including poor police investigation tactics in at least two of the cases, and missing pieces of evidence in another, have created an air of concern and bewilderment, if not suspicion, that some type of a cover-up came into play after media and the general public began to question the professional conduct of Saskatoon police. FSIN Vice Chief Lawrence Joseph, among others, says he's losing faith in the judicial system and in the ability of some police officers and their superiors to act without bias and racism when dealing with Aboriginal people. He's called for another investigation, this time by an independent investigator. He says he can't believe the RCMP, renowned worldwide for their efficiency and expertise, have failed to come up with any evidence that could lead to further investigation or an arrest. He says he no longer has confidence that one police force can investigate another.



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Saluting Aboriginal Elders

Gathering Nokoom's snow

by Xavier Kataquapit

It is 1988 in my home community of Attawapiskat on a bright beautiful winter morning. The sun is high in the sky and warms the cold weather to a more bearable minus 20. Nokoom, my grandmother Louise, has called my mom asking for help to fetch snow for her drinking water. Nokoom is the Cree word for grandmother.

She calls on me and my brothers on a regular basis to complete this chore. I volunteer to go and put on my heavy winter clothes for the walk across town to Nokoom's.

When I arrive, I notice she already has a small snowmobile toboggan attached to her Yamaha Bravo snowmobile. She has not started the snowmobile and has been waiting for me to arrive. When I go inside to let her know I have arrived I find her anxious to leave and she is already bundled in a warm parka, snow pants and winter boots. Nokoom also wears a heavy black scarf over her head which is commonly worn by many of the older women in the community.

This is a traditional practice that was popular with Cree women long ago when most people lived on the land. Nokoom is in her late sixties and is still active and wanting to go out on the land where she was born and raised. She guides me to her shed where she keeps an old wooden snow shovel that was carved into shape by my late grandfather Xavier Paulmartin. She also gathers some old Canada Post mailbags that have been discarded but come in handy for carrying snow. They have been repaired and the bags have several

patches covering up old holes.

After this preparation I begin the task of starting a cold snowmachine. I am 12 years old and Nokoom trusts my skills at driving her little Yamaha. However, I am a thin young boy without much strength so I take some time in starting the small-engine Yamaha. She helps in the process by holding the throttle and controlling the choke valve as I pull the start chord as hard as I can.

After several false starts, the snowmachine under the control of Nokoom comes to life in a cloud of blue, two-stroke exhaust. Immediately she motions for me to take the throttle and keep it running. After a few minutes she directs me to run the machine and drive around the house to warm up the engine. When we are ready, she climbs aboard the snowmachine behind me and we head into the woods north of the community pulling our toboggan behind us.

I drive slowly and with great care so as not to surprise or upset Nokoom. She is the leader of this journey and taps me on the shoulder or raises her voice over the noise of the engine to guide me here and there on our way to the lake where we will gather our snow. We ride on an old trail which is packed well by snowmobile traffic, past the west end of the airport runway to a small lake a short distance away. Nokoom directs me to the north shore and tells me to stop on the hard packed snow created by the recent traffic of many snowmobiles.

We begin our work of gathering snow. She handles the wooden snow shovel and clears the top layer of snow carefully. I stand beside her holding the mailbag open as she pours pure white crystalline snow into the sack. She takes her time and gathers the snow carefully. Every once in a while she stops to clear tiny specks of foreign material from the pure, white snow.

She enjoys being out in the open air, on the land and under the bright sun and blue sky. This is a task she has done most of her life and is a familiar chore that she enjoys.

We fill two bags of snow and when we are done, I have the job of lifting the heavy bags. I stumble and stagger under the weight and after much effort, heave the sacks of snow into the sled. We repeat the team effort of starting the snow machine and this time the engine comes to life a little easier. I drive us home slowly and with care, through the narrow forest trail leading into town.

When we arrive at her home we spend more time bringing the snow indoors to fill her fresh water barrel. After all our work, she prepares a pot of tea and brings out some cookies to eat before I leave to go home. The house is warm and I sit at the table with Nokoom drinking tea. She is thankful for the help and I feel good at being able to spend time with her. Nothing was more important today than getting Nokoom's snow.



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Book Review

Bill Reid

by Doris Shadbolt

published by Douglas & McIntyre, Vancouver
ISBN: 0-295-97750-7

review by H.C. Miller

Bill Reid was a highly acclaimed Haida artist known for giving his people optimism and pride through his brilliant art work. Reid crafted small and delicate jewellery items from gold and silver and was also a master carver of the huge totem poles for which the Haida people are famous. Author Doris Shadbolt has presented the expanse of talents portrayed by this remarkable man in an updated Douglas & McIntyre release entitled *Bill Reid*.

When Reid, one of North America's great artists, died on March 13, 1998, he left behind a legacy of magnificent art that drew deeply on that of his Haida ancestors. His work continues to be exhibited internationally and is in many private and public collections around the world. This book celebrating the artist and his work was first published in 1986. For the updated edition, Doris Shadbolt has written a new chapter covering Reid's last years from 1987 to 1998, including his masterwork, the great bronze sculpture titled *The Spirit of Haida Gwaii*, as well as the moving details of his ceremonial Haida burial on Haida Gwaii.

In a long career, Reid embraced many art forms, driven always by a passion for the well-made, well-crafted object. This impulse, combined with his gradual rediscovery of a rich Haida cultural heritage, informed and inspired his development as a visual artist of tremendous power and brilliant accomplishments. Lavishly illustrated with photographs of Bill Reid's major works and events from his life, this new edition features more than 40 colour photographs.

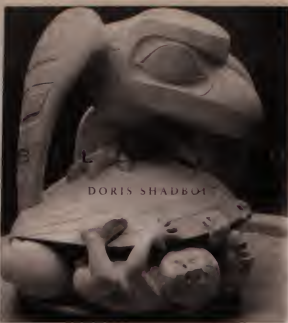
Shadbolt was curator of the Vancouver Art Gallery in the 1950s and 60s when she met Reid. Over the years, they became fast friends and co-workers as

well, collaborating on projects such as the centennial celebrations of 1967 which featured an exhibition entitled *The Arts of the Raven*. Shadbolt was director of the art gallery by this time, and Reid came into the project as consultant and contributing artist. Through the 40 years of his evolving career, he relearned the understanding of nature which his ancestors had portrayed in early works completed before the coming of the Europeans.

Shadbolt, in the preface to the 216 pages that tell Reid's story in prose and pictures, says the time had come to record Reid's life and document his work. "Bill took charge of the old traditions but found new form and meaning in the present. Because of his stature and the body of the work he has produced, because of his relation to the evolving culture, it is time for a book about him," she says. The intricate designs of his jewellery are sought after world wide. Some have detachable sections which can be worn on their own; others have a flip-up mask, portraying the alter-ego of the deity.

A gold and diamond necklace has a centre portion which can be worn separately as a brooch. All are pictured tastefully and exquisitely on the pages of the book.

Shadbolt's book *Bill Reid* explores the life and career of the master artist. While living in Toronto as a young adult he signed up for a jewellery course and discovered an aptitude for artistic design. This was the beginning of a new life's calling for Reid, as through reading art books, he began to be aware of Aboriginal artistry. At the same time, the yearning to learn about his own heritage grew stronger, and he returned to the west coast. Over the next few years, he began an adventure of self-discovery on the Queen Charlotte Islands. Haida emblems and crests began to appear on his jewellery. He listened to the old traditions, and got to know his grandfather for the first time. He began to respect the honesty and sensitivity of his maternal



relations, and listened to the Elders who remembered when there was pride in being Haida. Seeing some of the same emblems in the totem poles, he became interested in carving.

Reclaiming and salvaging poles from abandoned village sites throughout the Queen Charlotte Islands caused his resignation from the CBC as it was a full-time endeavour and one which he welcomed. He was later invited to partake in the construction of a Haida village on the University of British Columbia campus, a project which took several enjoyable years.

In 1973 it was discovered that Reid had Parkinson's disease. The shaking of hands and arms which is characteristic of the disease slowed him down only slightly and he kept up his schedule of work. Eventually however, the disease took its toll and he died in 1998.

Reid's ashes are buried in his ancestral lands at Haida Gwaii. His mother's Raven Clan, in full ceremony and at a traditional burial site, conducted three days of ceremony. Drums and chanting, feasting and speeches by chiefs - they were days of mourning and days of joy. Bill Reid was an artist who had left a tangible contribution to the cultural meaning of the Haida people, and they loved him for it. Today his work is carried on by his second wife, Dr. Martine Reid, chair of the Bill Reid Foundation which preserves the art and continues the legacy of the much-loved man.

Bill Reid by Doris Shadbolt is a wonderful tribute book that belongs in the libraries and homes of every one who has a love for art and a respect for culture.

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Book Review

Roy Thomas The Spirit of Ahnisnabae Art A Gallery Edition

by James R. Stevens
ISBN: 0-9688345-0-7

review by John Copley

Roy Thomas' first book release, *The Spirit of Ahnisnabae Art*, written in collaboration with author, James R. Stevens, is reminiscent of an ancient treasure chest, filled with enough fabulous riches to satisfy any dream. The value of this treasure chest, however, can't be measured in gold, because unlike precious metals, the combining forces of human determination, good friendships and incredible talent, are priceless. So too is the finished package by Thomas and Stevens, an upbeat, well written, beautifully crafted autobiography, encompassed by an array of Thomas' finest artistic creations and surrounded with quotes and reflections that will bring every reader an intimate look at one of Canada's most outstanding artists.

The Spirit of Ahnisnabae Art is an exquisite limited edition text and reasonably priced at \$79, it belongs on every bookshelf, in every library and in every Native Studies classroom. Sure, you might find the odd typo, but they are easy to excuse when you consider the enormity of the task completed by Thomas and Stevens. They wrote, created, collaborated, organized and shared the difficult job of self-publishing their first book - and they did an excellent job.

In an interview, Roy Thomas said, "nothing like this can come together without help, and I am truly grateful that I have so many friends who stepped up to offer their support. James and I thank each of them for their inspiration and their assistance." Short biographies thanking and remembering many of his friends over the years appear on pages 115 through 124.

Roy Thomas, born in the northwestern Ontario community of Long Lac, in 1949, is an internationally celebrated and respected Ahnisnabae (Ojibway) artist, storyteller and Elder. We expect the best from him because he's never delivered anything but the best. His first solo art exhibition took place at Toronto's Nightingale Gallery in 1966. His first group exhibit was held a year later at the Oakville Centre in Oakville, Ontario. Over the years he's painted thousands of pictures and told thousands of stories, but I think you'll agree, *The Spirit of Ahnisnabae Art*, is his best work yet. That's because this latest effort, a 135-page recollection of his life, told through both dialogue and art, reveals far more about the man than any single picture or group collection ever could. And you will be impressed.

James Stevens, author of *Sacred Legends of Sandy Lake*, was born in 1940. He has an obvious flair for descriptive discourse and a grassroots approach that every reader will find delightful, forthright and courageous. He's listened to Roy Thomas' stories, his recollections and his anecdotes and he's discovered the artist's uncanny insight into the simplicity of life, the power of peace, the reverence for the earth and for all living creatures on it. The story Stevens weaves as he walks the streets of Thomas' memory is not always pleasant, but life has its ups and downs and Roy's life

is no exception.

Roy Thomas was a happy child in a large family who spent a great amount of time with his sister, his grandfather and grandmother, trekking over the land in winter, portaging the rivers in summer. The warm and caring relationship shared by his grandparents filled young Roy with wonder. These fond memories revisited him years later, and gave him comfort and support. In times of need the good memories of his early years brought the struggling artist back to reality and gave him the courage to stand up and start over again.

Residential school played a part in Roy's life and though it's a part that most who attended them would like to forget, the artist dedicated this chapter of his life to a chapter in his book. Thomas, an orphan when he was placed in the school, didn't suffer from some of the more vicious abuses documented in over 11,000 law suits brought forth by former residential school survivors and their families over the past few years, but he suffered nonetheless. For five long years he was forced to learn and live another culture, while his became lost in obscurity and confusion; his culture, his lifestyle, his family snatched away.

Parties, alcohol, shunning responsibility, trouble with the law - you name it, Roy Thomas likely did it - but even though much of his erratic behaviour, came about as a direct result of those residential school days, he says bitterness and divisiveness need not pay dividends and don't create inspiration. He also says that no matter how much money victims end up settling for, it won't be enough.

"In life," he remarks, "you must find a way to heal yourself on the journey. Only you can do it. Residential school did not put a beer bottle in my hand, I did. And I came to realize that I was the only one who could throw it away."

To truly understand what inspires the artist to put his paint brush to canvas, readers will have to buy the book, view the many powerful visions within its pages and read the words that Roy Thomas has inscribed under a number of his selected works.

"Once," admitted the 53 year old artist, "I tried to paint for recognition and praise, but that was the wrong way, and for me, the troubled way. I was popular but not happy. I made mistakes and became heavily involved with alcohol. The Elders helped me to recover, to find myself. They told me to be careful what I was saying with my work. They told me stories. They told me of life. They told me of the importance of tradition and culture. They told me in ways that made me understand that you can not treat traditions and culture lightly. You must have respect for who you are and where you come from. The old ones

are the wise ones. They have seen much life and have learned great knowledge. I believe the Elders are our most valuable asset. They deserve respect. Elders must be listened to, they must be sought out for their advice. The stories they pass on are important and crucial to our survival and success as a people."

The words, the symbols and the paintings found throughout the pages of *The Spirit of Ahnisnabae Art* will mean many things to



many people, but to Roy Thomas, it means he's come full circle. From the carefree merriment of childhood to the challenges and tribulations of youth, Roy Thomas now resides in the realm of respect and dignity and though life is not an old man, he certainly has the wisdom of the Elders. Recognition, he realizes, is not something you strive to achieve; neither is respect.

"These things are earned," he said. "We should not be seeking personal glory when there is so much tragedy among us. Respect comes only after years of hard work, and only if the work is respectable. It is enough to be able to accomplish your goals, to realize your potential. If recognition or applause follow, then it should be accepted gracefully, humbly."

Roy Thomas currently lives in Thunder Bay, Ontario, with his wife Louise and their two sons. Roy is not only creating art, but selling art, writing books and reading himself art on an upcoming tour of western Canada. In fact, he will be exhibiting his artwork, and his book, at the Bearclaw Gallery in Edmonton from June 7 through June 20. Roy will be visiting the gallery, located at 10403 - 124 Street from 1:00 p.m. until 4:00 p.m. on Saturday, June 7, to welcome guests and autograph his book. Don't miss it.

More information about the artwork and other accomplishments of Roy Thomas can be obtained through the artist's Ahnisnabae Art Page, www.ahnisnabae-art.com.

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About Our Cover

Gordon Tootoosis — Man of many roles

by Lee White

Most people know Gordon Tootoosis as a film and television actor. Fewer have seen his many stage performances.

However, the complexity and diversity of the many roles he has played in real life are equally the measure of this talented and dedicated man. Those roles span the rodeo and political arenas and the powwow grounds, as well as the stage and screen.

And the most important to him are his roles as husband, father and grandfather, and the stage on which those roles are played — his farm in Saskatchewan.

A descendant of the legendary Plains Cree Chief

Poundmaker, after whom his home reserve where he was born 61 years ago is named, Tootoosis is steeped in his culture and dedicated to his people.

As a child he was taken from his home and forced into residential school where the brutality and humiliation he suffered filled him with anger and led to alcoholism, which he has battled successfully for 25 years. His self-discipline also enabled him to quit smoking, which he started when he was 12.

Blessed with talent and ambition from an early age, Tootoosis excelled at many things. He and his brother Wildred became accomplished traditional powwow singers and dancers, performing and winning championships across North America, and touring South America and Europe in the 1960s and '70s. He has now become a popular powwow announcer. In the political arena, he served as band chief and vice-president of the Federation of Saskatchewan Indian Nations. He has also worked as a social worker, with particular concern for children and young offenders.

He developed his talent as an artist pursuing studies in painting, sculpture and drama. His acting career began in earnest in 1972 when he was cast as Almighty Voice in the film "Alien Thunder," appearing with Donald Sutherland. Since then he has appeared in more than 40 movies, sharing the screen with such major stars as Brad Pitt, Sir Anthony Hopkins and Aiden Quinn in "Legends of the Fall," with Ben Affleck and Charlize Theron in "Reindeer Games," and with Meg Tilly and Christine Lahti in "Leaving Normal." Other films include "Anasazi Moon," "Alaska," "Lone Star," "Pocahontas: The Legend," and "Black Robe."

No stranger to television, Tootoosis may be best remembered for his role in "North of 60" as the villainous Albert Golo. He has also appeared in the "Due South," "Lonesome Dove," and "Hawkeye" series.

One of his biggest challenges as an actor was in the title role of the televi-



sion movie "Big Bear," because of his admiration and respect for the legendary leader.

Despite his success and acclaim, however, Tootoosis has another, more insistent priority — family.

He and his wife, Irene, now a college instructor who he married in 1965, had three daughters, Disa, Alannis and Glynis, and two adopted sons, Lee and Clint. In 1997, daughter Glynis died of cancer at the age of 28, leaving four children whose father had committed suicide the previous year.

Tootoosis made "some major adjustments" in his lifestyle so that he and his wife could raise the orphaned youngsters. He says it's a fulltime job being Mr. Mom and taking care of his grandchildren and horses.

Meanwhile, he still finds time for acting and his other interests, and works to ensure that his grandchildren, and his many Aboriginal fans, are proud of their culture and heritage.

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Youth Awareness

Gathering targets healthy spirit for youth

by H. C. Miller

An exciting weekend of cultural, recreational and educational events is being hosted by the five First Nations of the Lesser Slave Lake Indian Regional Council. On May 30 and 31, youth from the Driftpile, Kapowe'no, Sawridge, Sucker Creek and Swan River First Nations will gather in the Treaty 8 House to attend seminars, a talent show, a hip-hop celebration, and barbeque, as well as other events.

Rhonda Willier is one of the organizers of the weekend and says the theme of the conference is "Maintaining a Healthy Spirit," and is aimed at the youth in the area. "It's an opportunity to gather together as young Aboriginal people embarking on the fast-paced realities of life," she says. "We need to empower our youth with education and support for successful futures."

The organizers of the area First Nations communities recognize that over 45 percent of their population is between the ages of 12 and 19. "We need

to promote opportunities for them to maintain a healthy spirit," she says.

Ten different seminars have been scheduled and local people have been recruited as guest speakers wherever possible. "We have great resources right within our own communities who can get the message across to our young people that there are many alternatives they can choose which will lead to healthy and successful lifestyles."

Donnie Twin of the Swan River First Nation will facilitate a session on the medicine wheel and its cultural teachings, and Denny Bellerose from Driftpile will help youth connect to their inner musical talents in a workshop exploring healing through music. As well, AIDS awareness and healthy communities will be topics in a session organized by Marilyn Willier from Lesser Slave Lake Regional Council.

The truth on how alcohol and drugs can destroy First Nations communities will be emphasized by Bob Maracle of the Kapowe'no Treatment centre and facilitators from the Treaty Eight Health Authority will explore tobacco usage. Careers in the health industry will also be featured. The youth themselves have

lent a hand in co-ordinating the conference, and were active in choosing timely topics for presentation.

Elders storytelling is proving to be a popular workshop. "We'll have Elders from all five First Nations present. It's so good to have them involved, and the youth appreciate the time with them. The Elders themselves also welcome the opportunity to talk to the young people, and they are all very excited about the weekend's activities," Ms. Willier adds.

Local police will be presenting information on the new Criminal Justice Act. As the peace officers are from the Lesser Slave Lake Indian Regional Police, they are better able to develop a good relationship with the young people.

"There's a gap that needs to be filled. There's lingering inter-generational effects from the residential school experience which has eliminated the trust of the RCMP and other police," she says. Creating a setting where they can be friends and enjoy a positive relationship with police is paramount. Self-awareness and defining balance in choice are also seminar topics which will be offered throughout the weekend. All the workshops are happening in traditional tipi settings and opportunities for sweat and other cultural activities will be available. The leaders of the communities are going to be well-represented to show their support, says Rhonda Willier.

The weekend will also include a talent show where youth will showcase their musical abilities, with first, second, and third prizes going to top performers in two age categories. "To be a proud and strong nation, we must plant for the future. We're actually having a ceremony where we will hand out trees to be taken home and planted in each community. It will be symbolic of our love of Mother Earth, of the strong future we envision for our youth, and a tangible promise for this conference to be repeated every year," she says.

"It's important for our youth to acknowledge their past, and to have our support and help in choosing wisely the direction their lives will go in the future."



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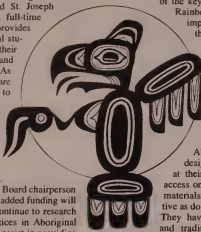


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MarTech College offers a window of opportunity

by John Copley

In today's increasingly difficult world where choices matter and time is easily wasted, the decisions you make become more important every day, especially when those decisions have the potential to open doors that lead to economic opportunity and a future filled with success.

For students at MarTech College the future is filled with success. The Edmonton-based educational institute has been established in Alberta for 19 years and their track record speaks for itself.

"Hundreds of graduates have successfully completed MarTech Business Training Programs and over 90 percent of our grads have either secured good jobs or have successfully started new business careers within a few months of graduation," said MarTech founder and president, Michael (Mike) Cooney. "MarTech College was developed to both prepare people for business careers and assist them in getting into companies and getting started."

At MarTech College preparation includes educating students about current business marketing and management techniques, and then training those students by teaching them the personal and business skills that will help enable them to move into new and exciting opportunities.

"You can control your future, your income, your time and your security," assured Cooney, "because with a sound educational foundation, business opportunities will always be knocking on your door."

Cooney established MarTech College, in 1984. Five years later, in 1989, after having successfully provided hands-on training in both Edmonton and Calgary, the MarTech College program was licensed as a Private Vocational School by the Alberta Government's Department of Advanced Education.

The Business Marketing & Management Program is a unique eight-month Diploma Program developed by the college in response to the growing demands of more than 50 thriving Alberta industries, more than 1,200 of which are participants on a growing list of businesses and companies that MarTech College utilizes during the final stages of the Business Diploma Program.

"There are a few hundred fairly large companies in Alberta," said Cooney, "but there are thousands of small and medium sized companies that are growing in fascinating and challenging areas of business. The opportunities are unlimited and the only keys you need to get in the door are a sound education and the will to do well."

Even in today's challenging times, he added, there are many opportunities for people to start businesses or work for interesting, growing companies in Alberta.

"Opportunity exists in many growing industries," said Cooney, "and our Business Marketing and Management Program allows MarTech graduates to

take advantage of those opportunities by preparing them for virtually every industry. With openings and opportunities in businesses that include travel and tourism, food and beverage, financial and business services, health, fitness, promotions and advertising, construction, hospitality, telecommunications, manufacturing and more, it's important for students to be able to adapt, to improvise and to overcome obstacles. That's exactly the type of training that our business program has been designed to accomplish. There are many different career paths to choose from and many opportunities to seize, but to succeed, people must have good business skills, not only to get good jobs, but to be able to do well no matter what career path they choose."

MarTech's Business Marketing and Management Program involves two main components, five months of in-class training and three months work experience. Business Program graduates are skilled and qualified people who, when they graduate, are proficient in

their experiences with the students, and provide interesting and practical assignments designed to keep students up-to-date on business marketing and management techniques.

Business Marketing, Business Management, Managing People, Operations Management, Computer Business Applications, Financial Management, Career Development and Self Marketing are some of the key topic areas that are fully covered in MarTech's Business Marketing and Management Program. Other subject areas include Building Powerful Promotions, Developing Sales and Customer Service systems, Creating an E-marketing Plan and Developing a Full Business Plan that includes marketing and financial strategies.

MarTech College is open to every person over 17 years of age who feels that they can benefit from business training and practical work experience in the business world. New programs get under way in February, March, September and November of each year and Michael Cooney suggests that interested students contact the College to begin the enrollment procedure early.

"The Student Services Office is here to help potential students determine if our Marketing and Management program is right for them," closed Cooney. "We handle information and concerns about Provincial and Federal Student Loan funding, Grants, Appeals and Remission."

Prospective students must meet certain academic requirements as set by the Alberta Learning Department of Advanced Education. One of the following criteria must be met before an application can be accepted: the possession of an Alberta High School Diploma, or the successful completion of the General Equivalency Diploma (GED), or be out of school for two years, have 50 high school credits and successfully complete the entrance test which can be done at the time of the initial interview.

Some First Nation Band offices will provide funding for interested students, as will some of the numerous Métis organizations that promote and help finance youth projects. Once accepted into the program, all prospective students can make an application to the Student Finance Board for a student loan. The loan is processed through the Student Finance Board on a needs assessment basis. The MarTech Counsellor provides the loan application and goes over the procedure with the prospective student as part of the interview process. Alternative funding sources may also be available and can be discussed with the counsellor during the interview process.

For more information about MarTech College and its successful Business and Marketing Management Diploma Program, visit www.martechcollege.com or call the administration office at (780) 424-2103.



business related endeavours such as marketing, management, communications, sales and service. The three month work experience segment of the program provides students with added opportunity via a hands-on learning experience with local companies and businesses. In some cases, the work experience program provides an opportunity for students to develop their own business plan, and then follow that plan through by starting their own business.

"There are a number of reasons why people want to enhance their skills and broaden their horizons through education should put MarTech College at the top of their list," explained Cooney. "We offer our prospective students more than 19 years of proven success in business marketing and management training, a versatile coop program with business skills that are transferable to any industry and a proven graduate success rate that sees the majority of our students get good jobs after graduation."

MarTech College programs teach, coach and guide individual students into interesting careers in business, and in doing so engage the services of five experienced instructors per program, introduce an array of special guest speakers from local businesses and organizations who share their stories and

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Book Review

Many Faces of Gender

editors Lisa Frink, Rita S. Shepard,
Gregory A. Reinhardt
published by University of Calgary Press;
University Press of Colorado
ISBN: 0-87081-687-X

review by John Copley

MANY FACES OF GENDER
ROLES AND RELATIONSHIPS THROUGH TIME
IN INDIGENOUS NORTHERN COMMUNITIES



A joint project between the University of Calgary and the University Press of Colorado has shed some interesting light on a subject darkened mostly by history, but also by man's mistaken belief that he is the master of his own destiny.

Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern Communities might not be the ideal book for the average reader of light fiction, but those interested in the study of anthropology, and those seeking answers to today's questions by scouring the evolution of man's history on earth, will find this new release both unique and refreshing.

The 257-page book, which includes four main sections and a dozen different chapters, was researched, compiled and edited by the professor of anthropology at the University of Indianapolis, Gregory Reinhardt and his colleagues, Rita Shepard, a research associate and the coordinator of education outreach at the Costen Institute of Archaeology and Lisa Frink, a graduate student of anthropology at the University of Wisconsin. Together, and with the help of numerous other learned scholars, the trio has compiled an impressive and somewhat intricate pattern of information regarding the vital role that women have played in the Indigenous communities of North America's most northern regions. The authors, in fact, have gone a step further and as a result have provided their readers with an interdisciplinary manuscript that address-

es not only the shortage of information that accurately portrays and analyses the role that gender plays in Aboriginal societies, but also challenges the set-in-stone conceptions that allow us to conclude that the silence with which northern Aboriginal women govern their lives today, has anything to do with tradition, or with a female inferiority complex.

The authors of *Many Faces of Gender* offer unusual and compelling insight into the lives, customs and responsibilities of northern Indigenous women, and through the introduction of researched fact, help shed the fallacy and the 'weaker-gender' myth that for decades has left the subjects of their book saddled with misconceptions derived through both ignorance and man's self-serving belief that he is the strength of the family, the sole provider, the only thinker/door.

Reinhardt, Shepard and Frink were determined to enlighten their readers and offer them a better understanding about the complicated nature of northern Aboriginal communities and the social and economic processes therein. They've succeeded, and have done so by offering numerous case studies, and the findings of other anthropology experts whose work, in one environment or another, adds credence to a growing list of facts that help prove conclusively that the role of the Aboriginal woman in northern Native communities is not only important, but imperative to the survival of northern Indigenous culture.

Available since February this year through the University of Calgary Press and the University Press of Colorado, *Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern Communities* is also available through the Las Vegas Libraries at the University of Nevada via their New

Books, Microfilms in Anthropology and Ethnic Studies program.

Ideal for anthropologists, archaeologists and students interested in the cross-disciplinary studies of gender, women, households and lithics, *Many Faces of Gender* doubles as a powerful reference source that offers a multitude of information about other books, their authors and the contributions they've made in their studies of northern Indigenous peoples.

Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern Communities brings an increased awareness to a cultural importance that for too long has been kept in the dark. Reinhardt, Shepard and Frink have done a remarkable job of dispelling myth by introducing a new wave of truths that help to shed light on the reality and importance of northern Indigenous women.

Book Review

Glass Teepee

by Garry Gottfriedson
editor Bette Shippam
Thistle-down Press
ISBN: 1-894345-47-9

A passionate and provocative collection of poetry, *Glass Teepee* finds its roots in the experiences and traditions of Canada's first peoples. Some pieces draw on the landscape, philosophy and culture of the Secwepemc (Shuswap) territory and original inhabitants, while others comment on Aboriginal reserve politics and the complicated realities experienced by Natives in urban centres.

Garry Gottfriedson was born and raised in Kamloops, British Columbia, and currently works as a councillor for the Kamloops Indian Band, an instructor at the University College of the Cariboo, and as a self-employed rancher. He holds a Master's Degree in Education from Simon Fraser University, and was awarded the Gerald Red Elk Creative Writing Scholarship by the Naropa Institute in Boulder Colorado, where he studied with Allen Ginsberg and Anne Waldman. His work has been widely anthologized and published nationally and internationally. He is the author of *In Honour of Our Grandmothers: Imprints of Cultural Survival* (Theytus Books 1994) and *One Hundred Years of Contact* (Secwepemc Cultural Education Society 1990).



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Great Literature from
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Glass Teepee
Garry Gottfriedson
1-894345-47-9
\$17.95



Final Season
Wayne Arthurson
1-894345-48-7
\$18.95

Glass Teepee draws on the landscape, philosophy and culture of the Secwepemc (Shuswap) territory in Western Canada while exposing reserve politics and the complicated realities experienced by Natives in urban centres.

Final Season follows an Aboriginal community over a span of forty years. At the heart of the novel lies the power of family and love. Through Arthurson's characters, ideas of cultural authenticity and cultural universality are questioned while he nourishes the seeds of Native activism.



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Metis Youth Role Models celebrated with gala banquet

The achievements of Metis youth were celebrated last month at the National Metis Youth Role Model awards at a gala banquet in the Grand Hall of the Canadian Museum of Civilization. The awards have been held each year since July 2000 and are now the highlight of the annual National Metis Youth Conference. The National Metis Youth Role Model Program was created, designed and implemented by the National Metis Youth Advisory Council and represents a collective approach to recognize and celebrate the achievements of Metis Youth.

This year's recipients are Remi Dupont, Personal Achievement, Kristinn Frederickson, Career Achievement, Real Carriere, Culture and Heritage, Jennifer Brown, Volunteer Services, Jacqueline Lavallee, Athletic Achievement, Christian Anderson, Academic Achievement.

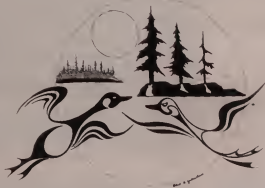
This year also saw the introduction of a new award, the Gabriel Dumont Award for Valour. The recipient of this inaugural award is Claude Lambert Jr. who risked his own life to pull his father out of the freezing water when the elder Lambert went through the ice while commercial fishing. The MNYAC believes

that this award, like the others before it, will only continue to grow as more people become aware of its existence.

The awards

The awards continue to grow in prestige and importance for Metis people across the Metis homeland and each year the decision becomes more difficult as the awareness of the awards grow more and more deserving youth are being nominated.

The goals of the National Métis Youth Role Model Program are to recognize and support Métis Youth who, through their behavior and actions, have participated in and supported positive lifestyles. The Role Model Program provides Métis youth with a network of positive role models who will encourage them to achieve excellence and reach their goals. By sharing information about these successes, it is hoped that the National Métis youth Role Model Program



will inspire other youth

The National Métis Youth Role Model Program is looking for Métis Youth who are 29 yrs old and younger and have demonstrated an achievement in one of seven recognition categories.

All nominees will receive a certificate of appreciation for their achievement and their names will be included on the Honor Roll for the upcoming year on promotional materials.

The recipients of the National Métis Youth Role Model Program will be announced at the Métis National Youth Advisory Council's Annual Conference.

They may be asked to make presentations at community, regional or national meetings and celebrations. They will support the goals of the National Métis Youth Role Model Program by sharing the story of their achievements and encouraging other youth to achieve excellence.

For more information about the program contact the Director of Youth Initiatives at the Métis National Council at 1-800-928-6330 or visit www.metisyouth.com.



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Canada

New books promote safe relationships and healthy pregnancies

by H. C. Miller

Two topics of great importance to the human species are addressed in the new books, *Sex Sense* and *Healthy Beginnings*, written by Canada's Society of Obstetricians and Gynecologists. The books contain a comprehensive, up-to-date guide to the issues of contraception and pregnancy.

The Society confirms that contraception is important, not only to sexual health, but to health and happiness in general. The book, *Sex Sense* (ISBN 0-9698463-3-9), was prepared following a conference which saw professionals from across Canada draw up guidelines which were published in 1998, based on the results of clinical studies.

The basic premise of the book is that an intimate relationship between consenting adults is fun, and it's necessary. It touches emotions and can make participants ecstatically happy. But it also looks at the other side of the relationship, which can make participants sad or sick when it doesn't work out. But most importantly, it can lead to pregnancy. For some couples expecting a baby can be a wonderful event; for others, it may mean disaster.

Numerous kinds of contraceptive devices are explored in the 153 pages that follow. The Society notes that studies indicate that among single young women who had sexual intercourse during a six month period, only 60 percent used a method of contraception. With the possibility of an unwanted pregnancy coupled with the likelihood of contracting HIV or other sexually-transmitted infections, the need to

use a contraceptive device is paramount. However, the studies also showed that familiarity with the range of available contraceptives has dropped steadily and consistently during the past twenty years. A re-iter on the reproductive system precedes an in-depth examination of contraception, from the pill, to barrier methods, to the surgical procedure that permanently ends the possibility of pregnancy.

The Society's companion book, *Healthy Beginnings* (ISBN 0-9698463-4-7), assumes that a couple has made the decision to begin a family. Being informed about the ways a woman's body prepares for birth and what the growing child will need has been shown to make a big difference in how well the pregnancy progresses and how healthy the new born will be.

The early chapters examine the lifestyles of the parents-to-be. Smoking, medications, street drugs, family histories of medical conditions, and sexual history must all be examined before launching on the path to parenthood. The book covers all the consequences related to the above, and suggests that in some cases, referral to a specialist or a geneticist may be advisable.

Over the following 114 pages, the wonders of development of the baby are portrayed during the stages of pregnancy. During each trimester, the baby's size, development and activities are explored, and the health of the mother is also detailed. Weight gain, nau-

sea, stress, and exercise are among the many topics discussed. Tastefully-drawn illustrations show development of the baby in the womb and also show the changes in the mother's body.

Possible problems that may lead to premature labour are noted. These include the possibility of bladder or kidney infections, working too hard or too many hours, the results of smoking, fibroids, and gestational hypertension. Symptoms are outlined and include dizziness, bleeding, extreme tiredness, headaches, abdominal pain, and cessation of movement by the infant.

Finally, the book addresses the actual labour and delivery of the baby. Advice on recognizing the beginning of labour, and words of wisdom for the labour coach - the baby's father, a friend, or a relative - are included. The progress of the baby during active labour is followed, and using medication for pain relief is discussed. Assisted delivery where forceps are used, and Caesarean births, are also fully explained.

Finally, a discussion on breast feeding and post-natal care ensure that both baby and mother are happy and healthy. A space for journal entries allows the parents to chart the progress of the pregnancy.

These books make an excellent addition to the literature available to the youth of Canada who are embarking on important stages of their lives. As all the information is drawn from credible research and professional circumstances, readers can be assured that they are well informed and well prepared for safe relationships and healthy pregnancies.



The Society of Obstetricians and Gynecologists of Canada

Our best wishes for continued good health to all the Elders

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Assistant or Associate Professor Nursing Program (Tenure Track positions)

The University of Northern British Columbia invites applications to fill a number of tenure-track faculty positions in the Nursing Program within the College of Arts, Social & Health Sciences. The ideal start date for these positions is Fall 2003, subject to budgetary approval. The College is one of two at UNBC and includes a set of programs concerned with the development of human resources and quality of life with particular focus on people, health culture, and values. The College enjoys close working relationships with the various communities of Northern British Columbia, including First Nations in the North. The Nursing Program provides practice-based nursing education at both the undergraduate and graduate levels, with special focus in the areas of Rural and Northern Nursing, Community Health, and Aboriginal Health. The Program offers a 4-year BSN, a nursing stream within an interdisciplinary MSc in Community Health, and will be

offering the Masters in Nursing in Family Nurse Practitioner in 2005.

Applicants should possess a strong clinical background and have some nursing experience in Geriatric/Nursing, Continuing Care and/or Community Health. Ideally, applicants should have a doctoral degree or equivalent with at least one degree in Nursing, however, applicants without a doctoral degree who are willing to work towards obtaining such a qualification will be considered. Applicants should also be eligible for registration with the RNASC and have teaching experience. Evidence of scholarship would be considered an asset. Successful candidates will be expected to teach at the undergraduate and graduate levels, practice and pursue a program of research with the support of senior faculty.

Please forward your resume and the names and addresses of three references (including telephone, fax and e-mail information) quoting competition number (03-005394) in addition to directing all inquiries about the position to: Dr Deborah Poff, Vice President & Provost, University of Northern British Columbia, 3333 University Way, Prince George, British Columbia, V2N 4Z5. Fax: (250) 960-7300. Please direct inquiries to Dr John Cusack, Chair of Nursing, Phone: (250) 960-6009 Fax: (250) 960-5744 Email: cusackj@unbc.ca. Applications will be accepted before 4:30 pm on Friday, May 30, 2003.

We thank all applicants for their interest in UNBC. However, only those applicants selected for further consideration will be contacted.

For more information, visit our Web site: www.unbc.ca

All qualified candidates are encouraged to apply. However, Unbc and its permanent residents will be given priority. The University of Northern British Columbia is committed to employment equity and encourages applications from women, aboriginal peoples, persons with disabilities and members of visible minorities.

We extend best wishes to all First Nations Elders for continued health and prosperity from the



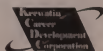
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Heritage Community Foundation launches Youth Edukits Project

The Heritage Community Foundation and representatives of Alberta's Treaty 6, 7 and 8 First Nations, as well as museums and heritage organizations, are working together to develop the sources of knowledge about the First Nations heritage. The Foundation has undertaken a range of collaborative research projects that create content for the World Wide Web.

One ambitious set of projects involves the creation of educational websites that explore the areas bounded by Treaties 6, 7 and 8. The first accomplished is The Making of Treaty 8 Virtual Exhibit and a Treaty 7 Virtual Exhibit will soon be initiated on confirmation of funding. Other projects include Nature's Law: The Traditional Legal Codes of Alberta's First Nations, which explores the laws of the Creator and codes and principles of governance, and Elders Voices, a cultural digitization project, which would see oral histories dig-

itized and made accessible for research and public education purposes.

The Foundation is also developing customized educational materials for teachers and students. One project, the Aboriginal Youth Identity Edukit Project, Phase I, has received funding support from the Community Mobilization Program, Department of Canadian Justice, and will be designed for Aboriginal children and youth. The project will develop web-based materials that foster their sense of identity based on traditional knowledge and ways. The project reinforces the need to live in harmony with the Creator, oneself and the community. It will offer positive ways of being to counter negative living situations involving alcohol, drugs and other substance abuse. It will also counter negative and stereotypical images of First Nations by showcasing their proud heritage and traditions.

A recent Canada West Foundation study titled State of the West provides a profile of demographic and economic trends affecting the West. Besides the aging population and challenge of labour supply shortages, "A third challenge facing Alberta and the West is the need to more fully engage Aboriginals in the mainstream economy. An astounding statistic is that almost two-thirds of Canada's Aboriginal population lives in the West." Other interesting pieces of information include:

- * 6% of the West's population identifies itself as Aboriginal (1.5% for the rest of Canada).

- * Few Aboriginals are 65+ many are under 15.

- * 37% of Aboriginals living in Alberta are under the age of 15 compared to 23 % for the provincial population as a whole.

- * The Aboriginal unemployment rates are much higher than provincial figures and the Aboriginal standard of living is lower.

- * The trend for Aboriginal people to move into urban settings is continuing with significant percentages of the populations of our major cities, Edmonton and Calgary, being of Aboriginal heritage.

When the demographic information is compared to web trends, it's clear that Aboriginal youth are a significant potential content user, and are being largely ignored in mainstream web development. The Heritage Community Foundation, working with First Nations, is hoping to help address this content gap.

The Foundation has a proven track record of



developing online and experiential learning projects targeted at children and youth that link people with heritage through discovery and learning. In just under four years, the Foundation has developed 26 websites and a portal (www.albertasource.ca) that explore the historical, natural, cultural, scientific and technological heritage. They have also accomplished a number of experiential learning projects. These involve seniors and community resource people and serve to engage students in community studies. The target audience is students, teachers, parents and the general public.

In partnership with Treaty 8 First Nations and museums, the Foundation developed the Treaty 8 Virtual Exhibit. This site explores the signing of the treaty and issuance of scrip as well as profiling the bands, contemporary treaty litigation, and culture and lifeways. This site currently receives 100,000 hits per month and the Virtual Museum of Canada in a recent survey found that the site shows the highest user engagement and the longest stay per page. Another site, Alberta: How the West Was Young, explores First Nations history to the fur trade era and is also popular with students and the general public.

The Heritage Community Foundation works with school boards, schools and individual teachers in developing and testing educational materials. These materials, in 2002, were used to orient all of the student body at the Amiskwaciy Academy in Edmonton to the Treaty 8 Virtual Exhibit website and how to do online research. Both the Alberta: How the West Was Young and Treaty 8 websites have been well received and are linked to by the Aboriginal Canada Portal because schools across the country want authoritative and engaging First Nations content.

The Foundation was approached by First Nations representatives to undertake the development and administration of the Nature's Law Project. The Aboriginal Youth Identity Edukits Project, Phase I will continue work piloted with the Plains Indian Cultural Survival School in Calgary. It will expand on a digital edukit (a web-based learning resource) that was developed titled the Alex Decoteau Edukit. The edukit was developed for use by the City Centre Education Project, which involves nine inner-city schools in Edmonton. The edukit provides teacher resources and student activities centred on understanding Alex Decoteau - Canada's first Aboriginal policeman, an Olympic athlete and war hero who died at Paschenale in WWI. Elementary and junior high students participating in the Alex Decoteau Run in June at Rundle Park use these resources to prepare for the run.

Because all of these projects require both public and private sector funding support to be accomplished, the Heritage Community Foundation will shortly be launching a fundraising campaign to support both the Nature's Laws and Aboriginal Youth Identity Edukits projects. They are part of a long-term strategy that will create rich educational sources to support the Alberta Program of Studies, not only for the Aboriginal Curriculum but also Social Studies, Language Arts, Science and any other areas with an appropriate fit. The Foundation envisions that both projects will be completed by 2005.

For further information, contact Adriana Davies, Ph.D., Executive Director of the Heritage Community Foundation, Suite 54, 9912 - 106 Street Edmonton T5K 1C5 or phone (780) 424-6512, ext. 222, Fax (780) 424-6579. Email adriana.davies@heritagecommunityfdn.org or visit www.heritagecommunityfdn.org and www.albertasource.ca

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Salute to the North

Inuvik Petroleum Show set for June

by John Copley

Inuvik, Northwest Territories, population: 3,451, is located approximately 3400 km northwest of Edmonton, Alberta (12500 km north of Whitehorse) and just south of Tuktoyaktuk, a small predominantly Native community which is nestled into a protected cove on the shores of the Beaufort Sea.

Commonly referred to as the Land of the Midnight Sun and Gateway to the Beaufort and Mackenzie Delta, Inuvik has gained more recent fame for its outstanding annual extravaganza, the Inuvik Petroleum Show, which is currently preparing its agenda, and accepting delegate registrations for its June 18-19, 2003 event, which will take place in the town's modern, fully equipped, Midnight Sun Conference Centre.

"The two-fold theme of Inuvik Petroleum Show 2003, Mackenzie Valley Pipeline and Northern Gas - Northern Benefits," explained Conference Coordinator, Colleen Mitchell, "fits right in line with some of the main topics in the news today, northern pipelines and the northern economic benefits that are derived from them."

If this year's show is anything like the one held last year, participants, delegates, exhibitors and everyone else who attends will be in for an experience of a lifetime. And that's just what the conference planners expect to happen; the trade show exhibition is already sold out. Last year's conference produced record numbers as approximately 380 conference delegates, 230 trade show exhibitor staff, 110 trade show booths and more than 600 people attended the show.

Registration and Trade Show set-up will get underway at one o'clock in the afternoon of Tuesday, June 17. The main topic for the first day of the conference, Preparing for the Mackenzie Valley Pipeline, and its various sub-sessions, will begin on June 18, right after morning registration (8:00 a.m.).

Eight presenters, four in each of two groups, will lead the parade to the podium. The initial session, which will provide a Mackenzie Valley Pipeline Project update, will be delivered by a recognized panel of experts who are working diligently to ensure that the Mackenzie Valley Pipeline becomes a reality. The four presenters will provide the latest information on the proposed pipeline project and will answer questions from the floor as they go. The second of the two first-morning topics, Long Term Community Benefits and Infrastructure from a Pipeline Project, will hear from a second group of presenters who, like all session leaders, will answer questions and ensure that each conference participant leaves the event with added knowledge and little doubt about the role they can play in helping to make the pipeline project a reality and a success.

"A pipeline project will provide secondary benefits and infrastructure to Northern communities," reports the Petroleum Show's Conference Agenda, "and delegates will learn more about the increased access to hydro-electrical sources, natural gas, fiber optics and other potential benefits that could result from a Mackenzie Valley pipeline."

At 1:30 p.m. on June 18, a keynote address will encompass the topic, Northern Gas, the Mackenzie Valley Pipeline and the Big Picture. The third and final session for Day One gets underway at 2:30 in the afternoon with four presentations that will deal with the topic, Realistic Business and Work Opportunities with Pipeline and Exploration Projects.

Building a pipeline and continuing to explore for gas reserves means jobs for northerners and contracts for northern businesses. Session 3 will hear from a panel of industry, local business and government leaders who will present what they consider realistic expectations and opportunities.

Inuvik is a diverse community whose population is comprised primarily of Gwich'in, Inuvialuit and non-Native residents, each group representing about one-third of the town's population.

Inuvik's Mayor, Peter Clarkson, calls his town, "a

place of rich diversity, nestled between the treeless tundra and the northern boreal forest, Inuvik overlooks the incredible maze of lakes and streams of the Delta and is the homeland of the Inuvialuit, the Gwich'in and other Aboriginal and non-Aboriginal peoples and cultures. Not only does Inuvik

have lots to offer, it is also the gateway to other northern communities and adventures."

The main topic theme for the final day (June 19) of the Inuvik Petroleum Show will deal with the subject, Preparing for the Mackenzie Valley Pipeline. The first session of the day, Session 4, Oil and Gas Exploration in the Beaufort-Delta and Mackenzie Valley in 2003 and 2004, gets underway at 8:45 a.m. Panel members will bring delegates up-to-date on the progress made in the last two years and will discuss the plans for the upcoming season and beyond. A special feature of Session 4 will deal with modern technology and the new technological advances currently being made in the exploration and development of natural resources.

Session 5, which gets started at 10:30 a.m. is entitled, Getting Ready - Being Prepared Means Reliable Workers and Healthy Communities. A keynote address, scheduled for 1:30 p.m. on June 19 will follow Session 5 comments and will deal with the topic, Northwest Territories Mega Projects - Lessons Learned.

The final session of the two-day conference, Pipeline Regulatory Approval Process: Consultants Dream or Community Nightmare, will delve into the intricacies and the complexities of gaining regulatory approval. The four-person panel will discuss whether or not the process addresses the needs of northern communities and will offer insight and perspective on the (current) proposed review process.

The Inuvik Petroleum Show 2003's, Trade Show and Exhibition, one of many free attractions that comes with the \$395 conference registration fee, gives participants the opportunity to explore interesting displays and watch well-developed demonstrations that offer first-hand knowledge and more awareness about gas and oil exploration in the north.

"The Trade Show has already sold out," closed Mitchell, who added that this marks the third consecutive year that trade show interest has been high. "We also sold out early last year, and during the first annual

event in 2001. This is an ideal time to liaise and to network, to create new partnerships and to learn more about how you and your company or organization can best participate and take advantage of the opportunities that will be available when the pipeline project gets underway."

Exhibitors who missed out this year are urged to book early for the 2004 event. Those participating in this year's trade show will be happy with the crowds. Booths are being set up around the perimeter of the exhibition areas; tables and seating will be available in the middle. A well-planned strategy, and a schedule to match, will see coffee breaks, lunches, entertainment and networking sessions taking place in the exhibition areas, thus providing excellent exposure to both conference participants and to general public.

For more information about Inuvik Petroleum Show 2003 contact Coordinator Colleen Mitchell at (867) 777-8618 or visit www.town.inuvik.nt.ca

and click on the Petroleum Show panel. For conference/meeting bookings contact the Town of Inuvik, Box 1160, Inuvik, NT, X0E 0T0, call (867) 777-8613 or fax (867) 777-8601. Email can be directed to BRogers@town.inuvik.nt.ca



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Aboriginal ownership essential for Mackenzie Valley Pipeline approval

by Lee White

Aboriginal ownership is essential for approval of the proposed Mackenzie Valley Pipeline, says a lifetime Aboriginal northerner.

"Aboriginal people have insisted we would not support any pipeline unless we had significant investment, Aboriginal ownership, and consensus along the entire pipeline route," says Walter Blondin. "Landowners along the pipeline right-of-way will decide which pipeline proposal will receive ratification. To date, no pipeline proposals have been approved by our landowners."

Blondin says he represents "the silent proportion of Aboriginal peoples who have always identified themselves as the owners of the land." He is particularly critical of an Aboriginal Pipeline Group (APG) proposal that he says is not financially viable.

He refers to a report in the *Calgary Herald* that "an historic pipeline deal" would be announced in Alberta by Trans-Canada Pipelines, and that they would lend the APG \$70 million for preliminary design work and \$300 million for equity if the line is built.

"Initially the APG was mandated by our Aboriginal leadership to present pipeline options for leadership

review," Blondin says. "To the chagrin of Aboriginal peoples, the APG became a pipeline proponent instead of an independent Aboriginal pipeline advocate."

He notes that Trans-Canada recently started the formation of a holding company since it could no longer receive preferential rates and this holding company would have to receive ratification from its shareholders in June. He says this is due to the pipeline division's existing debt load.

"Trans-Canada would have a difficult time raising the required funds for the APG. Should they manage to do so, the interest rates would be at a phenomenal level and would not benefit our people. Anyway, their corporate structure forbids them from entering into such transactions. Traditionally, producers do not own pipelines and this entire project is driven by Trans-Canada and the Delta producers in their best interests and is of very little value to the Aboriginal peoples affected."

"It is claimed that this deal would clear one of the obstacles in the way of the

\$4 billion natural gas pipeline down the Mackenzie Valley. It would be interesting to know if the shareholders of Trans-Canada are aware that the chairmen of the corporation plans to lend vast amounts of their capital to an Imperial Oil-controlled organization that has no ratified support from the landowners along the entire Mackenzie Valley."

Blondin says that four internationally reputable financial institutions have advised Aboriginal leaders that the APG proposal was a very bad deal for

Aboriginal peoples and was not financially viable for investment. "In short, the APG could not raise funds based on this proposal. The APG proposal is based on excess gas, and since there is none, APG would not be in a position to repay any financial institution that finances the proposal."

"Trans-Canada would borrow money on the international market at a market rate, loan APG the money at a higher rate, and make nothing but profit. If you look at all the leases that have gas reserves in the north, it would appear that the Government of Canada has already sold most of them. Where will our Aboriginal peoples find the money for exploration and development to prove reserves for shipment and debt repayment?"



Christopher, Harvey, thumbaid.03.

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Alberta leader shares pipeline proposal concerns

by Lee White

An Alberta Aboriginal leader has joined efforts to ensure that the proposed Mackenzie Valley gas pipeline is an Aboriginal owned and controlled.

"Aboriginal ownership and control is the only way we can fulfill our responsibilities to Mother Earth, and ensure that our people are not denied the benefits of such a project as they have been in the past," says Russell White.

White, the Grand Chief of the Nehiyow Nations of Alberta, noted that discussions to date have ignored the fact that the proposed pipeline will have to cross Alberta land, impacting on the Aboriginal people of the province.

"I share the concerns of Northwest Territories Aboriginal leaders opposing the Aboriginal Pipeline Group (APG) proposal for a pipeline, because it's a bad deal for them and for us."

"I agree with Gwich'in Chief James Firth when he said that 'no deal is better than a bad deal.'"

White says that because the pipeline must go through Aboriginal lands, regulatory agencies must not interfere with Aboriginal decisions.

"Our land is the heart and soul of our people. Mother Earth has always taken care of us, and the only way we can ensure that she will continue to take care of us, now and in the future, is if we look after her."

White says that "we firmly stand behind that principle with our Northwest Territories brothers and sisters, and we will not compromise our Aboriginal values and principles for the sake of money."

"However, we recognize that in this world in these times, money is the key to maintaining the power and control we need to protect our land today and for

future generations."

In the past, White says, time and time again devel-



CHRISTOPHER, HARVEY, CHAMBAUD, 2000.

opment has occurred without consideration for the impact it has had on the Aboriginal people it affected. Furthermore, "Native people received little or no benefit from that development—very few jobs, and minimal royalties or other benefits, if any."

"We view the APG proposal as another sell-out of our people from which Imperial Oil and TransCanada Pipelines will reap the benefits, and our people will be responsible for a debt without sufficient controls to ensure that the deal they make can repay that debt and show a profit. And," he asks, "who does APG and Imperial Oil have truly representing Aboriginal people?"

"We have been watching developments carefully for more than two years," White says. "After careful consideration we favor the proposal of the Northern Route Gas Pipeline Corporation (NRG), which ensures full Aboriginal ownership and control of a Mackenzie Valley gas pipeline."

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Deh Cho process agreements balance economic development with land protection

Last month the Deh Cho First Nations (DCFN) celebrated the achievement of two milestones in the land, resource and governance negotiations known as the Deh Cho Process.

Deh Cho First Nations Grand Chief Michael Nadi and DIAND Minister Robert Nault signed the Deh Cho Process Interim Resource Development Agreement and confirmed the interim land withdrawals that will soon be in effect for the Deh Cho territory.

"All the pieces are now in place to ensure the Deh Cho can benefit from development that affects them while we continue negotiation towards a final agreement," said Minister Nault. "This is another important

step that will allow the Deh Cho First Nations to become more self-sufficient and to improve the quality of life of Deh Cho people and communities."

"We have achieved these unprecedented agreements with creativity and flexibility and based on our common ground principle," said Deh Cho First Nations Grand Chief Michael Nadi, noting that negotiations will now work towards an agreement-in-principle and a final agreement. "In the vision of our ancestors, we will continue to walk the path with governments, a journey of trust and mutual respect in our negotiations."

Under the Interim Resource Development Agreement, the Government of Canada will identify



an amount equal to a percentage of federal resource royalties collected from the Mackenzie Valley each year for the Deh Cho First Nations. This money will be paid out to the DCFN when a final agreement is concluded. However, the Deh Cho will be able to access up to 50% of the total each year (to a maximum of \$1 million) for economic development purposes.

As part of the agreement, Canada and the Deh Cho First Nations have committed to initiating a cycle for issuing oil and gas exploration licences within one year and every two years thereafter. As agreed in the Interim Resource Development Agreement and the Deh Cho First Nations Interim Measures Agreement, oil and gas rights will be issued in accordance with the authorities under the Canada Petroleum Resources Act. The ensuing oil and gas activities will be regulated under the Canada Oil and Gas Operations Act.

In addition, through the interim land withdrawals, Canada and the Deh Cho First Nations have struck a balance that allows them to protect land in the Deh Cho territory while still benefiting from development opportunities. Once implemented through a federal Order-in-Council, the withdrawals will provide clear guidance as to how and where development can proceed in the Deh Cho territory.

"These agreements provide important information for anyone wanting to do business in the Deh Cho territory. This will help strengthen the economy of the region and of the NWT as a whole," said Ethel Blondin-Andrew, Secretary of State, Children and Youth and MP for Western Arctic, who attended the signing ceremony.

Canada, the DCFN and the Government of the Northwest Territories will now focus on negotiating an Agreement-in-Principle as the next step towards a final agreement.

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Building Our Communities

Winalta Housing builds quality affordable homes

by John Copley

When you hear the name Winalta, you think of a comfortable, quality home. First established in 1976, and now one of western Canada's most prominent building manufacturers, the highly respected Winalta Group of Companies has continued to grow over the past 27 years and today includes Ridgewood Manufactured Homes, Westalta Modular Homes, Carlton Custom Built Homes, Therm-All Insulation (Western) Inc., and more.

Until a couple of years ago, Winalta's First Nations-driven subsidiary, Baywood Housing Solutions, was located on the Enoch First Nation, just west of Edmonton; a second location operated in Saskatoon. When a blazing fire destroyed the premises on May 7, 2001, the company rebuilt the business at its present location, where Highway 60 meets the Yellowhead Highway 16 West, near Spruce Grove. The new state-of-the-art facility is bigger (105,000 sq. ft. production plant), more efficient and took just 90 days to erect.

"Though the losses were huge, we could replace the building and its furnishings," said Winalta Housing's General Sales Manager, Pete Snaterse, in an interview with *Alberta Native News*, "but it would have been even a bigger setback if we had to find and train new staff. Fortunately, we were able to keep most of the staff, many of whom reside on the Enoch Cree Nation.

Good staff members are the backbone of any organization, and Winalta is no exception."

CEO and Board Chairman, James Sapara, explains Winalta's policy regarding staff.

"Recognizing that our people are our greatest asset, we will continue to treat our employees with the greatest respect," he noted. "We invest in continuous and appropriate training for our employees to ensure the highest level of production standards and we provide a safe, positive environment in which to work."

The Winalta Homes division is now looking after the company's many First Nations clients, including

homes currently being erected on southern Alberta's Blood Reserve, on the Alexander First Nation near Morinville, the Siksika Nation near Calgary, the Stoney Nation of southern Alberta and others.

"We're also very involved in the sales and construction of portable school units, office and administration buildings, extended care facilities and more," explained Snaterse, adding that Winalta's professional housing team "will customize and build according to the client's wishes and expectations."

Though the main focus of Winalta is the production of manufactured homes targeted at low-to-middle income earners and first-time home buyers, both the company's custom housing market and its modular home division are also enjoying increased growth. In fact, early last year Winalta Inc. rolled its 10,000th home out of its Edmonton plant; just a few months later the company's Winalta USA division saw the completion of its first American built home.

"The world is a much different place since Winalta built its first home," offered CEO Sapara, on the company's internet website. "The pace and rhythm of life continues to increase in tempo and there seems, at times, to be little to count on. That's why at Winalta, we think building high quality homes and offering them at an affordable price has never been more important."

And the opportunities have never been greater, not for the company and not for the client. With housing prices rising faster than the morning sun, and the tremendous shortage of modern housing in First Nations and Metis commu-

nities, the Winalta Housing solution is both viable and affordable.

"We recognize the growing demand for affordable housing and are working with partners to develop safe, secure manufactured housing communities in many parts of the country," explained Pete Snaterse. "There is tremendous potential for modular housing, and Winalta is meeting the challenges of new and different projects including recreational housing units, assisted-living and specialized senior's accommodation. We even worked with a golf course developer to construct a clubhouse on the side of a mountain and

have it functional within a very quick turnaround time. At Winalta we see the future as a world of possibilities."

Winalta Inc. has been working effectively with Aboriginal communities for well over two decades, not just because the company does a great job or builds a fantastic house, though that's part of it, but also because Winalta is constantly striving to improve their ability

to deliver goods and services to Aboriginal Canada.

"We are currently involved in the delivery of both modular and manufactured homes to Aboriginal communities across the west," explained Snaterse.

"The factory built modular home, which is far quicker to assemble than a stick built home built onsite, is transported to the site and then set down on a cement foundation and completed by our team of professional builders/installers."

Though Winalta's homes do come in various sizes and shapes, a family of four can move into one of the company's 1,000 square foot homes for about \$340 a month. This cuts normal costs in half and helps to free up extra money for other important purchases. Double the size is about double the cost, so if you need a 2,000 square foot home the monthly payment would be in the neighbourhood of about \$650 to \$740. That's an exceptional price, especially when one considers the high rents and short term leases that seem to dominate today's rental markets. The savings are even more substantial when one considers that the average home in the Edmonton area is currently selling at more than \$162,000.


"Our 1,000 square foot homes can be purchased for about \$45,000," added Snaterse.

All of Winalta's homes are built to both federal and provincial construction codes and all homes and insulation products are CSA certified.

Communities wishing to know more about how to access the modular and/or manufactured home market, and how to take advantage of the huge savings, excellent warranties and added income through increased job opportunities in the community can contact the Winalta Inc. Head Office in Edmonton by calling 1 (800) 964-6900 or by faxing (780) 962-9543 or visit www.winaltainc.com. Email inquiries can be directed to winalta@winaltainc.com.

"You provide the housing dilemma," assured Pete Snaterse, "and we'll help provide you with the solution. Call us to learn more about what we can do for you."







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New building, new name for Aboriginal college

by H. C. Miller

When the Saskatchewan Indian Federated College (SIFC) at the University of Regina first opened its doors 1976, there were 10 students registered. Few people believed that the idea of a First Nations university college working in partnership with a provincial university could work, and everyone predicted it would be a risky venture.

However, the critics have been proved wrong. According to the SIFC web site, the College was born out of a combined vision of Elders, Chiefs, and First Nations people, who interwove cultural traditions and teachings with education and technology. Over 1300 students have taken these teachings with them on their way to success in the global economy in the years since its founding almost three decades ago. This record of success was truly remarkable, considering

the classrooms, students, and staff were spread out over the campus.

This spring, a brand-new four-storey building has opened on a 32-acre parcel of land on the sprawling campus. For two years, students and staff have watched the building rise during its construction stages, and all heartily approve of the continued emphasis on Aboriginal culture and traditions. The new building is a semi-circular structure that faces south, taking in the warmth and light of the sun. The circle represents the relationship of all living things, in this case First Nations and other cultures, interconnected and moving toward working and living in harmony. It has been renamed First Nations University of Canada.

The new building will offer a wider range of programs to meet the demands of students and the community. Labour shortages in the careers of engineering, computer sciences and business will be met in both the local and national economy with the increase in graduates who will now be entering the work force. As well, more research laboratories, language facilities, seminar rooms, a library, and increased office space for faculty and staff will better accommodate the success of the students in completing their studies. It is expected that student enrolment will double, enabling more First Nations people the opportunity to study at the new University and take more employment and leadership roles in the community.

Cost of the new building, including equipment and



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furnishing, has totalled \$30.6 million. Fundraising has been ongoing for the past several years, and the college is grateful for the support the community at large has provided.

The benefits of the enlarged facility include more than graduating highly-skilled First Nations graduates into the workforce. The planners recognized that interacting, learning and working side by side with all students would help tear down cultural barriers as well. A new student lounge will be a focal point of ceremonial and traditional activities as well as offering the Aboriginal students an opportunity to have a space dedicated for their use.

While the moving process is being phased in over several weeks, staff and faculty informed CBC news recently that they expect everything to be in place in time for an official grand opening on National Aboriginal Day, June 21.

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Book Review

Remember Us: Metis Veterans

by the Gabriel Dumont Institute
compiled by Dave Hutchinson, Anne Dorian and
Rick Desjarlais
edited by Harvey J. Linnen

review by John Copley

The Gabriel Dumont Institute of Metis Studies and Applied Research is making certain that the memories and contributions of Canada's Metis veterans are never forgotten. Their book, first released in 1997, entitled, *Remember Us: Metis Veterans*, provides an interesting selection of stories about the frustration, happiness, sorrow and joy that Metis veterans brought back from two world wars and the Korean conflict.

The 8.5 by 11 inch soft-covered, 130 page book includes the stories of 33 Canadian Metis veterans, each of whom served in one of Canada's three military services, the army, the navy and the air force.

From Amyotte (John) to Umpherville (Charlie), the 33 stories, presented by the editors in alphabetical order, provide hours of interesting reading from the battlefields of Europe and from the gathering stations across Canada and Europe, particularly Great Britain.

John Amyotte, for example, originally from Lebret, Saskatchewan, left his dairy farm job in the summer of 1940 and joined the 76 Field Battery, a regiment within the Royal Canadian Armored (RCA) Corps. Joining the army at Indian Head, Saskatchewan, after walking a dozen miles to get there, John wound up at the Armed Forces Base in Petawawa, Ontario, where he underwent some basic training before leaving for Halifax where he caught a ship to Scotland. Eventually moving on to Aldershot, England, a major training centre during the Second World War, John's experiences will whet the appetite of anyone who enjoys a good tale. John, who says he enjoyed the travel, the people and the experiences he gained while serving the military of his country, joined August 1 1940 and served until October 20, 1945.

Ron Camponi - who enlisted at age 16, was 18 when the war ended so he got out of the services in April of 1946.

"By December," he writes, "the army was asking for people to go back in."

He couldn't resist. When his hitch was over, 29 and half years had passed by. Ron was just 46 years old. He enjoyed the army, but says he "honestly think(s) that the Metis and the Aboriginal veterans were really shafted."

Like others in the book, Camponi says information

for Natives was scarce and that many were never told of the benefits they were entitled to. He says the Department of Veteran's affairs should have launched a full scale investigation years ago, but never did. Even he, a 30 year veteran, lost his bid for land he was entitled to - all because he was in the service on deadline day, a result of having to move to a different posting every three years.

"By the time I got discharged, the deadline had run out to qualify for land," he writes. "Bureaucracy - you have to have it I suppose, but..."

Maurice Blondeau, born in the village of Lebret; Euclide Boyer, from just north of Batoche; Dorothy Askwith, the only girl from her Saskatchewan Metis community to enlist in the RCAF; Cliff Hessdorfer, originally from Wakaw...and the list goes on.

Nearly three dozen Metis vets have provided their stories for print in *Remember Us: Metis Veterans*. Their memories are as fresh as though the events they endured, the battles they faced and the odds they overcame, happened just yesterday.

Canada's Metis veterans number in the thousands. *Remember Us: Metis Veterans*, just skims the surface of those who were but it is meant to shed light and honour on all those Metis citizens who went to war for their country.

Information and order requests can be directed to the Gabriel Dumont Institute, 121 Broadway Ave. East, Regina, Saskatchewan S4N 0Z6.



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New charges laid in residential school investigation

A 77-year-old Vancouver Island man was charged with 21 sex and common assault related offences last month as part of the ongoing investigation into alleged criminal misconduct within Native Indian Residential Schools in British Columbia.

The current charges stem from occurrences alleged to have taken place while the accused was employed as a dormitory supervisor at the Lejac Indian Residential School near Fraser Lake, BC, and the Cariboo / St. Joseph's Indian Residential School near Williams Lake BC between 1965 and 1973. The alleged incidents involved 10 male victims who were residing in the residential schools.

Edward Gerald Fitzgerald, age 77, who is now living in Ireland, is charged with ten counts of Indecent Assault, three counts of Gross Indecency, two counts of Buggery, and six counts of Common Assault. A Canada-wide Warrant has been issued for his arrest. Investigators have been in touch with Mr. Fitzgerald's lawyers and are working with Crown Counsel to bring him back to Canada to stand trial.

RCMP officers from the Native Indian Residential School Task Force have now completed their historic investigation into alleged criminal misconduct that occurred within the schools. Three additional criminal files are currently being reviewed by Crown Counsel and may result in charges against other individuals.

Eleven individuals have been charged with var-



offences: 515 were sexual offences involving 374 victims and another 435 allegations of physical assault involved 223 victims. Many of these victims were also the same victims of some of the sexual assault complaints. A total number of victims is not available. To date 33% of all the suspects have deceased. In

addition to Fitzgerald the individuals charged with offences in connection to Native Indian Residential Schools are:

- Rev. Harding, St. George's Residential School, Lytton. Acquitted at trial.

- Derek Clarke, St. George's Residential School, Lytton. Convicted in 1988 and 1996. Sentenced to 2 consecutive 6 year prison sentences in 1988 and another 2 years in 1996.

- Father McIntee, Cariboo/ St. Joseph's Residential School. Convicted of sexual assault in 1989 and received 3 years prison and 3 years probation.

- Bishop O'Conner, Cariboo/ St. Joseph's Residential School. Charged in 1992. Appealed to Supreme Court of Canada twice. Charges were eventually stayed.

- Brother Glen Doughty, Kuper Island Residential School and Cariboo/ St. Joseph's. Charged and convicted on 3 separate occasions. Williams Lake in 1991 - 12 months in jail. Nanaimo in 1995 - 4 months in jail and again in October 2002 - 3 years in jail.

- Jerzy Maczynsky, Lower Post Residential School. Convicted in 1995 - 16 years in jail. Died in prison.

- Ben Gurand, Lower Post Residential School. Convicted in early 1990's and died in prison.

- Arthur Flint, Alberni Residential School. Convicted in 1995 and 1997. Currently serving an 11 year prison sentence.

- Gerald Moran, St. Mary's Residential School, Mission. Charged with 33 counts and is awaiting trial.

- Gordon Kinney, St. Mary's Residential School, Mission. Charged with 8 counts. He is no longer in Canada.

jous offences since the inception of the RCMP Native Indian Residential School Task Force in 1995. At the peak of the investigation, three full-time investigators along with other major crime investigators from detachments and RCMP district offices around the province have been investigating complaints of historic physical and sexual abuse at each of the fifteen church run residential schools around BC.

The Task Force has investigated 974 separate

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Economic & Resource Development

Indian Lakes meeting the challenges for 2003

by Malcolm McColl

The beautiful setting and championship course at Indian Lakes Golf Club has new life and commitment to excellence from a co-management team of Harvey "Bingo" Morin, Kirby Peacock, and Benita Gladue as it heads into the 2003 season. Morin, a former CPGA assistant pro, born and raised at Enoch First Nation said that the team is working hard to ensure optimum conditions that their customers will enjoy and appreciate.

Indian Lakes has been a mature course nestled in a serene setting since it opened in 1988. "It has access to lots of water and it is well treed, naturally cut into the forest," said Morin. "It's not hilly, it's user friendly with regards to walking and there are short distances between the tee-boxes. It's a Bill Robinson designed course," ideal for players and tournaments.

Local golf course developer Con Unger with CTC Site Development built the course. "We've worked on a number golf programs and developments with First

Nations," said Unger. "We were involved in the initial design and layout of Indian Lakes Golf Club. We also built the back nine at Ironhead Golf and Country Club. We are currently working on a two-year feasibility study for another course outlying Edmonton at the Alexander First Nation."

Morin is enthusiastic about the upcoming season, "Tournaments are coming in," he said. "We signed the AGA for next year's Ladies Four-Ball Championship." The event speaks to the rising level of optimism and excitement surrounding the Enoch facility. "Our carts and amenities are all first class and properly maintained," said Morin, "and we have guaranteed plans for course beautification. I am in a position to manage the program that this course requires."

Morin has also organized the maintenance and upgrading needed to ensure the smooth operation of the facility so that time on the course is both enjoyable and efficient.

Morin's co-managers, Kirby Peacock and Benita Gladue, both graduated from the San Diego Golf Academy. They are responsible for putting together the programs that fit the golfers, "Kirby Peacock is director of golf," said Morin, "and Benita Gladue is director of tournament services. They are young and energetic, and golf is their career." Morin is running overall operations and turf management. They are working as a team to make the course live up to a championship promise.

Morin has been consulting John Belcourt to bring Indian Lakes into the 2003 season. "John has enjoyed a lot of success with Ironhead Golf and Country Club," the Paul Hand golf course further out Highway 16 (at Duffield). Belcourt has managed the Ironhead for many years. "We are going to ensure that Indian Lakes is meeting objectives that customers will appreciate," he concluded.

The Enoch hamlet is south of Highway 16 on Highway 60. Enoch is a close-knit community with a large reputation for athletics. Indian Lakes Golf Club is a mature setting (challenging) for the athletic endeavor of golf. Phone 781-470-GOLF (4653) to book tournaments or tee-times. Also, inquire about Indian Lakes Golf Course's new Aboriginal rates on season's passes, green fees, and power cart rentals.

Saddle Lake Nation launches new business

The Saddle Lake First Nation in east central Alberta is taking its first step into the oil and gas drilling business through the acquisition of a 50 percent interest in an oil and gas drilling rig.

The First Nation, EnCana Corporation and Western Lakota Energy Services Inc. are launching a historic joint venture that will bring jobs, training and expanded business expertise to the Saddle Lake First Nation. Saddle Lake will benefit financially through a 50/50 partnership affiliation with Western Lakota in this \$6.4 million project. EnCana Corporation has contracted with the partnership to guarantee a total of 100 drilling days over the first two years of operation and on a "best efforts" basis after the 100 days are exhausted. This rig will be utilized in northern Alberta and northeast British Columbia.

The federal government will be providing \$787,500 in federal funding to assist in the venture.

"This project is very important to our community and members," said Saddle Lake Chief Eddy Makokis. "We are determined to work with industry and government to maximize economic benefits from resource development, while ensuring the protection of our Treaty rights and the enhancement of our traditional ways."



tional ways."

"Enabling the purchase of this rig is a clear illustration of our concept of capacity building with communities where we have an operating interest," said Andy Popko, Vice-President, Aboriginal Affairs, for the largest North American-based independent oil and gas company. "Not only is it a business opportunity on its own, but the purchase also signals the Saddle Lake First Nation's intent to develop on-reserve skills that


can be applied throughout the oilpatch. EnCana fully recognizes the potential that Aboriginal communities have toward developing the required manpower skills so needed by our growing industry."

"The culmination of this partnership brings the Saddle Lake First Nation into the mainstream of oil and gas development in the Western Canadian Sedimentary Basin," said Elson McDougald, President of Western Lakota Energy Services Inc. "We at Lakota are proud to be the drilling contractor on this deal with EnCana and the Saddle Lake First Nation and feel the attributes of this arrangement should directly benefit the Saddle Lake community and indirectly provide benefits for all of Canada for many years into the future."

Ten new jobs will be created by this project as well as an additional 77 indirect jobs in the oil and gas sector. In addition, Saddle Lake members will be provided with training that will ensure transferable job skills in the drilling industry beyond this present partnership.

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Road network slated for Little Red River Cree Nation

A partnership amongst the Little Red River Cree Nation, federal and Alberta governments and the Municipal District of Mackenzie intends to invest in the construction of a new permanent, all-season road linking the Little Red River communities of Fox Lake and Garden River in northeastern Alberta to the existing road system.

An investment of \$9 million in federal funding and \$9 million in provincial funding will allow the construction of all-season roads into the remote and isolated communities of Fox Lake and Garden River. The projects will include the construction of an access road from the end of the existing Highway 58 at the Wentzel River to the community of Fox Lake (funded by Canada), the construction of a local road from the Fox Lake turn-off to the west boundary of Wood Buffalo National Park (funded by Alberta) and the upgrading of the access road from the west boundary of Wood Buffalo National Park to the community of Garden River (funded by Canada).

These projects provide opportunity for significant benefits to the Little Red River Cree Nation and the

local and regional economies. They will provide 78 person-years of employment locally and 180 provincially over the first three years of construction. Other potential benefits include workforce development through specific training programs and opportunities to create new businesses in the construction and forestry sectors. Importantly, the cost of goods and services in the communities of Fox Lake and Garden River could be reduced by as much as 20 per cent, as they would no longer have to be flown into the communities during the spring and summer months.



said Minister Calahans. "Partnerships are of vital importance for First Nations to effectively build capacity and self-sufficiency. The construction of all-weather roads to Fox Lake and Garden River adds to the economic prospects of northern Alberta and ensures a better future for the Little Red River Cree."

The Municipal District of Mackenzie is contributing to the partnership through their ongoing investment in the operating and maintenance costs of the new road. "It is gratifying to see what co-operation between different levels of government can accomplish. This road extension will link the Little Red River Cree Nation with the communities of Fort Vermilion and La Crete for not only commerce but also for medical services, recreational and social activities," said Bill Neufeld, Reeve of the Municipal District of Mackenzie. "We are delighted with the creative support of our partners in this venture," said Little Red River Chief

Johnsen Sewepagaham. "This all-season road will open up many new and thriving economic opportunities for the region and foster a sense of well-being by improving our capacity to move goods, services and people to and from the communities in support of the local economy. This is the culmination of a 20-year dream for many of our members and we do appreciate the efforts of all those involved."

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A message from Chief Sheldon Kent; Administration Leah Fontaine and Cynthia Lacquette; Councillors Warren Bird, Jonas Peebles and Oral Johnston

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Art and Culture

Sounds of Spring

by Xavier Kataquapit

Most of the special moments I remember about my home in Attawapiskat take place in the spring. These memories are associated with the many new sounds that are not present during the colder months of the year.

The crows always seem to be the first to get up in the morning. On cold spring mornings, I remember packing up a sled for a hunting trip and hearing a lone crow or raven cawing away at first light. Although they are present throughout the year, during the coldest months, crows and ravens tend to stay quiet and are almost like shadows in the white winter landscape. They seem to always signal in the spring time weather with their increased activity and a large variety of sounds that range from a "caw-caw" cry to a "boink-boink" that almost mimics someone chopping wood.

Hunting can be a lot of hard work and vigorous activity but most of the time it requires a great deal of patience as one sits in the quiet moments waiting for the geese to fly over a blind. Most mornings are quiet and still because the snow and water freezes over night. As the sun rises high in the sky, the weather changes for the better and the snow and ice begins to melt in the mid day warmth. Geese always fly during the early morning and late evening so we spent many days in our blinds sitting quietly and listening to the

The magical sound for my people is in the haunting honk of the Canada Goose or Niska. It thrills us to see thousands of these birds fly high above our heads in V-formations. They are like old friends returning to the north. It is an even greater experience to hear the crescendo of these birds as they fly in huge flocks. During the height of the migration a whole system of birds can follow each other in dazzling formations that stretch for miles. The symphony of their familiar calls, mixed with garbles and honking stirs something in we James Bay Cree that has its roots in the dawn of time.

After the dark headed Canada geese make their migration, the white snow geese follow a week or two later. Their calls are a little different and sound more like a high pitched "q'wail". In a flock the combined sound of white snow geese and grey coloured geese known as "waves" is similar to a group of seagulls.

As the sun goes down on a spring evening in the north, the crows are the last ones to make themselves heard. The water still flows,

trickling, bubbling and gurgling along the bends and curves of small channels to the river and to the bay. As the night grows cold, the land will freeze for a few hours and everything will become quiet again in the dark and under the shimmer of the Wawatay or Northern Lights.



Our mission is to encourage and support Aboriginal people in building and reinforcing sustainable healing processes that address the legacy of physical and sexual abuse in the residential school system, including intergenerational impacts.

Board of Directors Call for Nominations

The Aboriginal Healing Foundation is now accepting nominations to fill a Director's position on its Board of Directors.

Directors are chosen through broad-based canvassing of eligible and interested Aboriginal candidates from among representative groups, residential school survivors, organizations and communities. Directors establish overall policies and direction for the foundation's programs and serve for a two-year term. Meetings are held approximately 4 times per year and last two to three days.

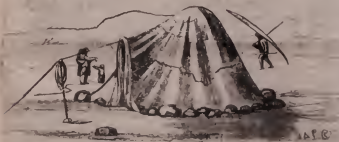
Anyone may nominate a Director.

To find out more about the nomination process and the Director's eligibility requirements, please contact:

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or visit the Aboriginal Healing Foundation
Web site at: www.ahf.ca

Deadline for nominations: June 30, 2003



newly released water moving about the land. In the silence of the day I could hear trickling and gurgling water from small creeks or channels as the snow became fluid and the hard frozen land turned to mud. Many times when I was stopped on a stretch of ice on the bay, river or a lake I felt as if the ground below me was alive as it crackled under the noon day sun.

Near the frozen salt water bay, the coming of sea gulls was always a sure sign that warmer weather had arrived. Their distinctive cries were a reminder to everyone that soon people would be travelling the grey waters of the James Bay on freighter canoes. These birds are late risers and do not appear during cold weather. They wait for the warmth of the sun before they venture out over James Bay.

At a camp in a forest out on the land we also treated to the sounds of many songbirds that had arrived with the weather. In the mid morning sunshine it was always special to listen to the sounds of these different birds filling the cool air with their songs and chirps. They were always helpful to us as nature's little alarm clocks. It is hard to get up on the wrong side of the bed when little birds are singing you to a new day.

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Paul Kane captured Aboriginal way of life in his art

by Jane Ash Poltras

For several decades in the early creation of Canadian art there were no Native painters. There was no school in which they could study, and few buyers when the work was done. Occasional wandering painters arrived, pausing awhile; others came and made Canada their home.

Paul Kane, one of the first of these wandering artists, was an Irishman whose father came to Toronto about 1818 and opened a wine shop. Young Paul travelled and studied art for four years in Europe, chiefly

in Italy, returning in 1845.

Interested in Indian life due to his contact with the Mississaugas around Toronto in his boyhood, Paul Kane spent three years in Northern and Western Canada, following the Indians and painting them in their lodges, hunting buffalo with them, and generally living the primitive life.

The result was a large collection of pictures, often fantastic in drawing, but usually faithful in dramatic quality, and now of permanent value as records of Aboriginal life. Today, many of these pictures are possessed by the Royal Ontario Museum in Toronto.

Kane was an amateur painter whose compositions and colors were influenced by the canvases he had seen in European galleries. The importance of his work is its documentary value, rather than its intrinsic artistic merit. Regardless of this, his work has a naive charm. In his detailed paintings of



Indian life and customs, he has left an important historical record.

Paul Kane's practice of painting up his sketches at home established a precedent for the Group of Seven, who appeared in Toronto 65 years later. Kane's on-the-spot sketches are of greater value in depicting Indian life and customs. Often in his oil works he mixed Indian costumes and ornaments, with those of one tribe included with another tribe.

This was the result of his taking his sketches home and rethinking them.

Therefore, when one looks at Kane's work, one should not know

whether it is an oil or a watercolor, and believe the latter's documentary value over the former. In other words, Paul Kane's oils are questionable in their documentary value, but are beautiful in their naive charm.

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Bear Spirit

by Jane Ash Poitras

Once an Elder told me about bears. The bear possesses a soul just as you and I do. No Indian ever kills this large and powerful predator without a compelling reason. Yet it is not the bear's size and strength that fills the Aboriginal with such awe and respect, nor the elemental power of the mighty beast that makes them tremble.

There are deeper reasons for their dread of the bear's soul.

A bear's facial expressions can be extraordinarily human at times.

A bear can walk upright on two legs and, when skinned, bear a gruesome human resemblance.

Finally, there is an ancient belief that the bear is in communication with the Lord of the Mountains, and with the sky, and certainly he has from time immemorial been surrounded by an aura which enjoins caution and respect.

Very large numbers of brown bears live in Northern Canada, especially around Churchill, Manitoba.

And we must not forget the massive grizzly, living in the North. This animal has been described as bulky, clumsy and awkward, but with sharp, curved claws and immensely powerful masticatory equipment. Bunches of neck and shoulder muscles make even the heaviest bear an agile climber and allow him to haul his massive body up cliffs by the brute force of his arms and legs.

Bears are strange animals, and often act in such a human way that one is tempted to credit them with a considerable reasoning power.

They hoard their food in the ground and establish caches for provisions. Sometimes they dig up a dead animal, carry it to another place

and bury it again, and they never seem to forget the spot.

Being very slow-moving, they can prey only on small animals, carrion and fish. The bear is an excellent swimmer and fisherman, or should I

say fisher-bear.

Apart from live prey and human garbage, the bear also eats plants, being especially fond of berries, mushrooms and acorns. If the bears eat too much of the amanita species of mushroom, it will experience a psychedelic trip. This is especially true in Ontario, where the mushroom thrives.

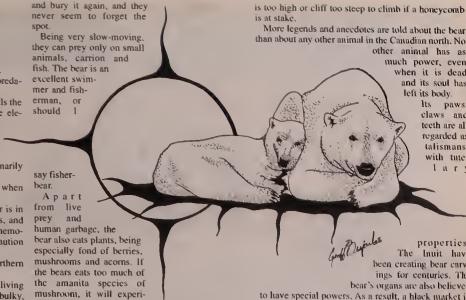
Bears love honey. No tree

is too high or cliff too steep to climb if a honeycomb is at stake.

More legends and anecdotes are told about the bear than about any other animal in the Canadian north. No other animal has as much power, even when it is dead and its soul has left its body.

Its paws, claws and teeth are all regarded as talismans, with tutelary

properties. The Inuit have been creating bear carvings for centuries. The bear's organs are also believed to have special powers. As a result, a black market in those parts and organs has developed.



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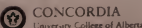
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LEGEND

The Magic Arrow

Collected and illustrated by: James Ratt
Told by: Jean Roberts



One night long ago, a young hunter was having a bad dream. He moaned and thrashed about on his blankets until his wife woke him up. She was a pretty but jealous woman. She asked her husband, "Who are you seeing in your dream?"

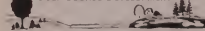
The man sat up and told her that he had dreamt he had turned into a bear and killed three hunters with its paws. The hunter's arrows couldn't hurt him.

The young wife soon went back to sleep but the young hunter couldn't sleep again that night. In the morning he went down to the river to wash. He felt a pain in his side and found a long arrow sticking in his flesh.

We honour the Elders for continued guidance in matters past, present and future

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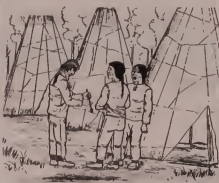
May the Great Spirit guide our footsteps,
and help us lead the traditional teachings
of our Elders, from

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He didn't remove the arrow. He went immediately to see the Chief and the Medicine Man. When they pulled the arrow out of him the wound did not bleed. Everyone was surprised and each examined the arrow. It was made of wood of a kind they didn't have in their land.



The young hunter decided to take the arrow on a hunting trip to see how straight it would shoot.

He hadn't gone three miles when the three men of his dreams surrounded him. They came at him from both sides and behind. He shot the magic arrow into the closest man who fell dead.



Before the young hunter could reach for another arrow the magic one flew twice more from his bowstring. The other two men were dead.



On the young hunter's way home a deer jumped in front of him so he shot it with his magic arrow. He couldn't miss the shot because the animal was so close. When the arrow touched the deer, the animal disappeared.

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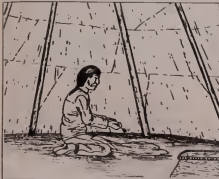
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When the young hunter got home, he told the Chief what had happened and said he didn't want the arrow any more.

The Chief put the arrow away for safekeeping but the next day it was gone.



All the people were ordered out of their teepees while the Elders searched for the missing arrow. They could not find it anywhere.

Later that same day, a woman went into the woods to gather fuel for her campfire. She laid her baby in a "tuhkinakun" on the ground. The baby began to cry at once and when the woman looked him over she found the magic arrow sticking in his side just as it had on the young hunter's body.



The woman hurried home to the Chief who pulled the arrow out of the baby's side. Just as before, there was no blood in the wound. The baby stopped crying.



The Medicine Man from the village said, "No one can keep this arrow so I will hang it up on a tree at the edge of the camp where we can all keep an eye on it."



This was done. Whenever a strange Indian came close to the camp, he was found dead with the magic arrow in his side. Men who tried to steal belongings from the camp died in the same way.



No one from the Indian camp ever touched the arrow except the young hunter who had first found it sticking in his side. He used it only for hunting when the other hunters came home without any success. When that happened the chief would send him out with the arrow to bring them all fresh meat.

The young hunter praised the arrow before and after the hunt and also before hanging it up in the tree.



One day the young hunter found the arrow broken in half and charred. His jealous wife had destroyed it because everyone praised him each time he came home from a hunt. She said, "You never give me credit for going out to help you on a hunting trip."



The young hunter was too sad to argue with his wife. He walked into a thick stand of poplar trees near the camp. Soon the people at the camp saw a fire in the poplar grove. They reached the fire too late to save the young hunter. He had wanted to die the same way the magic arrow had been destroyed. His wife had thrown it into the campfire.

She told the Chief and the people that her husband had taken the magic arrow with him when he died but no one believed her.



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